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MAY, 1912

NO. 5

# Life and Light For Woman



In the Grounds of the Summer Palace, Peking

**Congregational Woman's Boards  
of Missions**  
PUBLISHED IN BOSTON

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A STREET IN PEKING, CLEARED OF TRAFFIC AND GUARDED  
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CHINESE LIFE IN THE OPEN

# Life and Light

Vol. XLII.

MAY, 1912

No. 5

The semi-annual meeting of the Woman's Board of Missions will be held in the Congregational church at Wellesley, Mass., Thursday, May 16th.

**Semi-Annual Meeting.** There will be morning and afternoon sessions. In addition to reports and discussions of various topics of interest, it is expected that Mrs. Chauncey Goodrich of Tientsin will give an address on present day conditions in China, and that Mrs. Henry W. Peabody will speak on "The Fruits of the Jubilee." With all the attractiveness of the surroundings, the cordiality of our hostesses,—the ladies of the Wellesley church,—and with such a promise of uplift and stimulus as this program promises, there cannot fail to be a large attendance.

The Missionary Festival which the Woman's Board always holds for the children of Boston and vicinity will take place in Union Church on

**The Boston May Festival.** Saturday afternoon, the 4th of May. As their gifts for Woman's Board work this year will be employed for the moving and remodeling of the Imadegawa kindergarten building in Kyoto, a Japanese kindergarten scene will be acted under the direction of Miss Marion Allchin. An exercise with candles, illustrating how light first came into the world with Christ and has been handed on through the centuries until even the children of to-day can be bearers of the light, will also be given. A new feature of the festival this year will be the presentation of a gorgeous Chinese dragon banner to the band bringing the largest gift in proportion to its membership. The band may keep it until the next festival when it will be again awarded for the largest offering.

The Walker Missionary Home at Auburndale, Mass., was partially destroyed by fire Saturday evening, March 16th. About one third of the

**Fire at the Missionary Home.** building was damaged by fire and water, and the thirty-two inmates were compelled to flee without stopping to save their personal effects, though happily many of these were unharmed. The generous and hospitable people of Auburndale provided temporary homes for all and the faculty and students of Lasell Seminary were most kind and attentive during the time of special stress. The loss is to a great extent covered by insurance. The vacant homes of two Auburndale



friends are being utilized for the present as missionary residences, pending the restoration of the building, though the meals are served in the dining room of the Home. Extensive repairs and improvements were made last summer so that there is real inconvenience and discomfort involved in the rebuilding, but also great cause for gratitude to God that there was no loss of life and no serious harm to the health of the family.

Miss Evelyn F. Clarke, who has been for several years a valued teacher at Inanda Seminary, South Africa, has now been appointed a missionary of **Missionary** the American Board. Miss Clarke is the daughter of English **Personals.** missionaries and her sister Minnie is in charge of our girls' school at Mt. Silinda, Rhodesia. Miss Evelyn is now assisting at the Adams Normal School, and her great ability and devoted spirit are doing

much toward the success of this co-educational institution,—the first in the Zulu Mission. Miss Clarke is supported by the Hartford Branch.

Miss Alice C. Bever who went as a missionary nurse to the Aintab hospital in 1907 to help Dr. Caroline Hamilton, has also received full appointment as a missionary. She is supported by the New Haven Branch.

Miss Delia D. Leavens of Tung-chou, has reached her home in Norwich, Conn., arriving in Vancouver in March. Miss Leavens is not yet fully restored to health and it seemed wise under existing conditions in China that she should complete her recovery at home.

She is supported on the field by the



MISS CLARKE

students of Smith College. Several other members of the missions to China are on their way to this country for furlough, among them Miss Grace A. Funk, Dr. Lucy P. Bement and her sister Frances of Shao-wu, Foochow Mission (W. B. M. I.). The Bement sisters will spend several months in Europe en route. Miss Emily S. Hartwell of Foochow, also a missionary of the W. B. M. I., arrived March 28th for regular furlough and will make her headquarters for the present with her sister in Minnesota.

Miss Grisell M. McLaren of the Eastern Turkey Mission, who was obliged to undergo a severe operation at Van some months ago, is slowly regaining her strength.

The Misses Melville of the West Africa Mission who have been detained in their Canadian home beyond their regular furlough because of Miss Helen's health are now planning to return to Chisamba, sailing from Boston, May 14th.

The friends of Dr. and Mrs. Henry C. Haskell of Philippopolis, Bulgaria, will sympathize with them in their disappointment in not returning to their post on account of Dr. Haskell's impaired health. As they went to the field in 1862 this is their Jubilee year and their long service has brought them rich reward. They are at present in Oberlin.

We regret to learn that Mrs. John S. Porter who sailed March 2d, with her husband, to rejoin the mission to Austria, has been quite seriously ill. She is now fast regaining her health.

Rev. H. H. Riggs and Mrs. Riggs, accompanied by their little daughter Annie, and Mrs. Rigg's mother, Mrs. H. N. Barmun, expect to sail from Boston, April 25th, returning to Harpoot.

The conditions in Mexico made it imperative to close the school at Chihuahua March 21st, and a letter from Miss Helen A. Meserve of Allston, Mass., tells of the journey to El Paso, Texas. In the party were Dr. and Mrs. Eaton, Miss Mary F. Long, Miss Meserve and eight pupils of the school who could not be sent with safety to their Mexican homes. It is proposed to rent a little apartment at El Paso and have a practical class in household economics. Meantime the girls are sleeping on the floor of the chapel, rather bewildered by their strange experience but comporting themselves with such sweetness and dignity as to win many friends. Miss Prescott when last heard from was still at Parral but was expecting to leave at the first opportunity.

At last accounts Guadalajara was not much affected by the turbulence in the North. Rev. A. C. Wright of Parral, kindly contributes the following statement in regard to affairs in Mexico.

"Our sister republic had been enjoying so long a period of peace and prosperity that other nations had little conception of the real condition, **Mexico** and when the revolution broke out last year, the general **in Revolution.** opinion in the United States was that it was simply a return to the old way of doing things in that country, a proof of the volatile character of the Latin races, or a simple outbreak of bandits and outlaws, and that there was no really justifiable reason for revolt and rebellion.

The fact is, however, that discontent with the government had been growing steadily for years, and at last came to be so nearly universal that the only ones on whom the government could count confidently were

those who were actually dependent upon it for their support. The only thing necessary to start a revolution was the appearance of a popular hero capable of initiating it, and able to secure funds to carry on the fight for a few months. Madero supplied this long-felt want.

In a word, the reasons for this discontent which produced the revolution were that the people were not given their constitutional rights, that a practical dictatorship had been established, and that the land was



LEADERS OF MEXICO REVOLUTION

From left to right: Orozco, Francisco I. Madero, Garibaldi, Raul Madero, Y. Gomez

falling into the hands of a few very rich men who manipulated the laws so as to pay almost no taxes, while the greater part of the expenses of the government was taken from the working people and small land owners.

Diaz was forced to resign and left the country. After six months of provisional government under De la Barra, Madero was fairly elected president by popular vote, the first example of its kind in the history of Mexico. Everybody supposed that the question was settled satisfactorily and that there would be peace, but they were mistaken.

The present revolution is a result of a combination of circumstances



difficult to explain fully, and not due to any one cause. An important element in it has been the continuance of a number of chiefs of the former revolution in what came to be simple brigandage, for what they could get out of it. Another was the discontent of many of the ambitious politicians who had been defeated in the elections. A third, and probably the principal one, is the disappointment of many in not seeing an immediate accomplishment of all the reforms promised by Madero. The only thing which the revolutionists of the different sections have in common is discontent, but even the revolution is a proof of the development of the people and their striving after right government. God will surely prepare the way for the progress of his kingdom in that land, and there is greater need than ever for the right kind of missionary work in Mexico."

The twenty-ninth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., May 29th—June 4th. The hospi-

**The International Missionary Union.** tality of the Sanitarium is extended to all foreign missionaries, active or retired, and to all appointees. The general topic for this conference will be "God's Messengers in Their Relation to the World's Unrest."

There will be a Memorial Service, May 30th, for Dr. James T. Gracey, the founder of the Union and its president for twenty-nine years, who entered upon the heavenly life, January 5th. Dr. Gracey's daughter Ida whose life had been one of great physical limitations irradiated by a spirit of wonderful sweetness and consecration, was released from her sufferings in March,—her death occurring at Clifton Springs.

All who desire entertainment at the time of the Conference should apply at once to Mrs. H. J. Bostwick, The Sanitarium, Clifton Springs, N. Y.

Miss Lamson and Miss Day write of an unexpected pleasure in a visit **Deputation** to the Foochow Mission. They were also privileged to see **Plans.** the work in Canton under the able guidance of Rev. and Mrs. C. A. Nelson. As the outbreak in the North occurred just at the time of their pause in China they regretfully gave up the idea of visiting Peking, at least for the present. They are now in Japan where they expect to remain until about the middle of June.

In response to the appeal in the April **LIFE AND LIGHT** for the salary **Miss McDowell's** of Miss Laura McDowell for 1912, in order that the **Salary.** station at Bitlis may retain her much needed services as a trained nurse, a Mt. Holyoke classmate of the Misses Ely has pledged

one half of the \$418 asked; the ladies of the auxiliary of Plymouth Church, Brooklyn, aided by a special gift of fifty dollars from one of their number who knows Miss McDowell personally, have pledged one hundred dollars, so that a balance of only \$109 is lacking. Who will help to make up this amount and make glad the hearts of the missionaries in isolated Bitlis?

At the Triennial Conference of the Woman's Boards of Foreign Missions held in Philadelphia, some very interesting figures were pre-

"Fruits of the Jubilee." sent by Mrs. Henry W. Peabody in her address on the Fruits of the Jubilee. Pittsburg led the van in the Post Jubilee work so far as results can be actually tabulated. In that city there are six thousand five hundred new members of missionary societies, two thousand three hundred subscriptions to missionary magazines and one hundred and three new organizations. The Jubilee gifts in money from Pittsburg totalled \$100,925, at the date of this report. Among other cities receiving honorable mention were Dayton, Ohio, Evanston, Ill., Philadelphia, and Beverly, Mass.

The entire amount received by all the Boards as a Jubilee Offering is \$1,030,000, while some pledges remain unpaid.

No trustworthy report of new members secured in our own territory can be given at this time. Fourteen hundred new subscribers to LIFE AND LIGHT have been obtained during the past twelve months. The entire amount paid into our treasury for the Jubilee Fund is \$24,744.40.

This gain of fourteen hundred subscriptions is in jeopardy, however, as during the last month hundreds of "reminders" to old subscribers have

Subscription been sent out from the Subscription Department to those Renewals. who have failed to pay for LIFE AND LIGHT for 1912. Unless their renewals are received before the last of April, their names must be dropped from the lists, occasioning a serious loss. Will not those interested hasten to avert this threatened diminution of the gains of the Post Jubilee effort? If auxiliary presidents, or better yet an officer appointed in each auxiliary, junior as well as senior, for the purpose, will endeavor to secure the renewal of old subscriptions so far as possible, and will add to that number at least two new names, we shall be able to place LIFE AND LIGHT on a self-supporting basis. As even two new subscriptions may not come to us from each society, will not the larger auxiliaries try to do more than that in order to attain the average? It is proposed to offer LIFE AND LIGHT for fifty cents a year in clubs of one hundred, provided all the names are sent in by one person.

We offer also a combination of *LIFE AND LIGHT* with *Everyland* for one dollar,—a discount of about ten per cent. Those who have seen the Easter number of *Everyland* will hasten to advise their friends who have young people in their homes to avail themselves of this offer. See last page of cover.

## THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM FEBRUARY 18 TO MARCH 18, 1912

	For Regular Work.	For Buildings.	For Work of 1912.	For Special Objects.	From Legacies.	Total.
1911	\$4,657.53	\$4,329.14		\$66.00	\$2,491.71	\$11,544.38
1912	4,534.96	633.51	\$205.00	26.00	1,000.00	6,399.47
Gain			205.00			
Loss	122.57	3,695.63		40.00	1,491.71	5,144.91

FOR FIVE MONTHS TO MARCH 18, 1912

1911	35,132.85	10,315.64		741.77	12,987.63	59,177.89
1912	35,338.68	3,737.29	4,737.14	839.72	4,035.50	48,688.33
Gain	205.83		4,737.14	97.95		
Loss		6,578.35			8,952.13	10,489.56

## WONDERFUL EVENTS IN PEKING

BY BERTHA P. REED

THE great thing has happened—the event so marvelous for China. The great edict has been issued! The Empress Dowager has passed over the power to the people, and she and the Emperor have retired. It is hard to realize just how wonderful it is! Yuan Shi Kai has shown remarkable power in directing and advising, in holding the country quiet to this time, and in bringing the different factions together to this conclusion. He has faced great danger, and has won great praise. At last, after long discussions, and many exchanges of plans, and disagreement and even breaking off of discussion, the fiery south and the conservative north are coming together.

In some parts of the country they have felt the sorrow of the revolution. Cities like Hankow and Nanking have seen it, and in Shensi and some other provinces there have been horrible deeds. A party of nine men—not missionaries—went from Shansi to Hsianfu in Shensi, to aid the missionaries who did not dare to leave that city, on account of the bands of robbers all over the province. They brought a party of forty-two

missionaries to Peking, and we heard from some of them of stirring adventures, in the journey in carts and mule litters through a snow-covered, mountainous country. There were times of great danger for them. Yet at one place the two opposing armies suspended battle for a day to let this party pass! I hope some of them will write in detail the story of that journey. It was a heroic exploit for that party of men going to the rescue of strangers. Shensi was more dangerous than most provinces, because old Boxer societies revived there at the beginning of the trouble.



IN GROUNDS OF SUMMER PALACE, PEKING. PRESENT HOME OF MANCHU  
EX-RULERS

For two or three weeks the city has been more and more filled with soldiers to guard against uprisings. People have feared strife between the soldiers of different generals, but they have kept the peace fairly well. Extra lights have been put in the streets, so that the city would not be left in darkness if the electric wires should be cut. At night soldiers seemed to be everywhere guarding all night. All possible precautions against revolutionists have been taken, so that the quietness of the city has been the result of vigilance.

We are seeing more of the joy of the people, and republican sentiments are becoming more visible. The city has repressed its feeling this week, and all has been sober and quiet. Now the new flag begins to appear,



and there is talk of various great meetings of celebration. This morning it was startling to see over our gate—instead of the American flag which has meant protection through days of danger—the new five-striped flag of the Republic. It brought a more vivid realization of the new political condition. At the top is a red stripe, for the Chinese; next a yellow stripe, for the Manchus; a blue stripe, for the Mongols; a white stripe,



MANCHU WOMEN (SHOWING HEAD-  
DRESS)

for the Tibetans; and a black stripe, for the Mohammedans. These are called the five races, and in the new China they are to be united as one. The time-honored dragon flag is superseded—and some of us do mourn for its yellow background with the wavy sinuosities of the fierce creature pictured there. And many picturesque things will go with it—the cap with button and feather, and perhaps even the headdress of the women. The young men are rapidly dispensing with their queues, though the older men do not make the change so easily, and many queues are still to be seen.

After many plans for other cities, it looks as if Peking might continue to be the capital. The expense of establishing another would be enormous, while here there are all the new government buildings and all the legations have their buildings. This hope is a great relief to business men in the city, who have been in great distress at the prospect of the removal of the capital.

The Empress Dowager and the little Emperor are pathetic figures now. The Empress has received real sympathy from many since the issuing of the edict of abdication, and many of the Manchus are indignant that most of the princes deserted her and left the city. And sympathy is due to some of the Manchus of high rank who would have had righteous government long ago, if they could. All this complication here has its effect

in bringing a quiet New Year's Day, and a refraining from the usual calls and congratulations, as not being suitable. People in these ways show sympathy for the court.

To-day, February 26th, we have had the church celebration of the forming of the Republic. All these events help to bring home to our consciousness the reality of this new government. This afternoon the churches of the city united in a great assembly at the Methodist Mission, for a patriotic service. Admission had to be by ticket, and two thousand were distributed among the churches. There were not enough for all, of course, but churches have limitations of space and no more could be squeezed in.

The entrance to the street where the church is was marked by a special arch of white, with decorations in republican colors, and farther on the large gate of the compound was hung with flags and draperies. The interior of the church was hung with lines of small flags, and the foreign friends had lent pictures and scrolls with which the Chinese students had decorated the walls. Their patriotic labors had been arduous and untiring. It was an inspiration to look at the immense crowd in the church with every particle of standing room taken, and to think that even this was not all of the Christian community here. The program was very well planned and carried out, and in every point had been arranged entirely by the Chinese. The pastors gave short addresses, some of which were exceedingly good, with their appreciation of the new conditions and of the responsibilities which came upon the citizens of the Republic.

Then came the remarkable thing,—a representative sent by Yuan Shi Kai, the provisional President, gave his message to the assembly. Are we not living in an age of wonders? President Yuan last week received the four pastors in audience, and talked with them in a most friendly way. When they entered his palace, they were greeted with the same formalities as ambassadors. In his talk with them he expressed his desire to have entire religious liberty in the country. This interview seemed great cause for rejoicing. In answer to the invitation to this meeting he sent a representative, and in his message spoke highly of the work of the church, especially in charity and in education, and reiterated his plan for religious liberty.

A part of the official address to-day was as follows:—

“The Chinese Christians of the Protestant churches in Peking hold to-day a union meeting to celebrate the establishment of a republican

form of government in China and to thank God that North China has been delivered from the horrors of war. You have courteously invited President Yuan Shi Kai to attend the meeting, an invitation which he highly appreciates. But at the present moment, when the old government machinery is being replaced by the new, there are a thousand and one things which occupy the time of the President, who has few moments at his own disposal. He is unable to come to-day and has commanded me to represent him at this meeting and to make a few remarks on his behalf.

"Protestant Christianity entered the Orient from the Occident over a century ago. The progress of the church has been slow and difficult, partly because China was conservative in the olden days and regarded anything new with distrust and suspicion, and partly because the missionary workers speaking a foreign language could not make their cause clearly understood. In the past few years the spirit of reform has prevailed among our scholars, who devoted their attention to Western learning, as well as to Western religions. Thus gradually the objects and policy of Christians became known.

"Moreover, the different missions have achieved much success both in works of charity and in educational institutions. On the one hand they have conferred many favors on the poor and the destitute; and on the other they have carefully trained up many talented young men. For doing both they have won golden opinions from all classes of society. The reputation of Christian missions is growing every day, and the prejudice and the misunderstanding which formerly existed between the Christian and the non-Christian has gradually disappeared, which will surely prove to be for the good of China.

"By the grace of heaven, the Republic of China is an accomplished fact, and in the articles of favorable treatment the Manchus, Mongols, Mohammedans, and Tibetans have been assured of their religious liberty, establishing for the first time in Chinese history a precedent for religious liberty. When the National Assembly meets and the new constitution is drawn up, we can be assured that such an article will be embodied, to include the other great religions of the world. Thenceforth all obstacles to the liberty of conscience will have been removed from the Republic of China; the five peoples of China will enjoy the blessings of republican institutions, and the distinction between Christians and non-Christians will disappear forever. Members of one great family, with one heart and one soul, we shall all exert ourselves to promote the strength and prosperity and the happiness of the Republic of China."

This is the first instance of any such government recognition of the church, and we feel that a new day is dawning. What may we expect next? How great may our hopes be? The Chinese are saying, "We certainly did not think we should see this day," and we echo their words, and their joy and thankfulness.

Last of the speakers came Dr. W. A. P. Martin, of sixty years in Peking. It stirred one's heart to look at him, with his white hair, the crown of his eighty-five years. Just think—he was the interpreter of the very first delegation of foreigners to come to Peking, more than fifty years ago, and when they refused to kneel to the Emperor they had to give up the audience and turn back. Think of that scene,—and then of his assisting to-day in the celebration of the establishment of a Republic! And all within the period of his work in China! What will be the story of the next fifty years? Oh, that the Church of Christ may lead, and be fitted to lead!

#### A NIGHT OF TERROR

Under a later date Miss Reed writes this vivid account of the outbreak in Peking, describing the rising of the mutinous troops of Yuan Shi Kai, which occurred February 29–March 2, and the accompanying rioting and looting.

The night is past and may I never see such another! This morning the sun is shining as brightly as ever, as if the horrors of the night could not have been. It has been one of those nights of burning and looting of which we have read, but which we thought we should avoid here. And now—after all our days of peace—it has come. Last evening as I was writing in my room, I noticed a constant popping sound outdoors, and thought it must be firecrackers for the feast time. Then some one came in and said it was rifles,—some of the soldiers were angry at something. As there are thirty thousand soldiers in and around the city now, they make quite a force to consider. Soon we noticed a fire, but even then did not think of it as anything serious. At about half past nine a Chinese of high position and his wife, who live at the end of our street, came in. Their house had been attacked, the street was filled with the mob, and they had climbed over intervening walls to reach us. After that things moved rapidly. We stopped thinking of rest and took to watching the fires, especially from the tower of the school building. They increased rapidly, tremendous fires beginning one or two blocks south of us, and burning steadily. Then there was one close by at the east. Soldiers were in the street, looting shops close to us on both east and west, and we could hear the pounding and the crashing of glass. At



about half past ten it was decided to send up two rockets, the danger signal agreed on by the American Legation Guards. Yet the fire south of us prevented their seeing them, and they heard of it a little later from one who had seen it at the London Mission, and had gone down from there with a British guard.

Our Chinese pastor, with some others, was at the front, keeping guard. One of the looting soldiers told him to come in and shut the gate, and said, "We don't want anything in there; you may feel at rest." And that shows their plan; they did not attack foreign property anywhere, nor injure foreigners, nor did they touch any church property.



PEKING MISSIONARIES OF THE WOMAN'S BOARDS, INCLUDING  
MISS PORTER, NOW ON HER WAY TO AMERICA

About twelve a number of American soldiers reached here. The women with little children went with them to the Methodist Mission, fearing more that we might catch fire from sparks here than that we should be attacked. Seven soldiers remained here to guard, and we of the ladies' house prepared a lunch for them, serving it at about one o'clock. No one could realize that it was night. The near-by fires at the south spread, and the wind blew toward us, but gradually changed. Fires here do not spread as in wooden buildings, for all the walls here are of brick, so the spreading showed that these places were being set on fire. There were more fires at the north, some quite near, and we saw many isolated ones in distant spots. And all the time there was the sound of incessant firing of rifles. People kept watch on the tower all night, in case the fires should get nearer.

And now here is the sunshine, and I have been looking around just a little. We hear that the burning was done by one large division of Yuan Shi Kai's soldiers. They were angry, partly, it is said, because of a report of the reduction of their pay to the scale of a time of peace, and partly because of a report of an order to cut off their queues on the 15th. The student class are very eager to do this, but evidently the soldiers are not. But there must be more back of it. And so they were taking revenge. It is a most unexpected event. We have thought all was peace, and anxiety was over,—and this came with absolutely no warning.

Our place was near to the section burned, but no effort was made against church property.

Just now, at five o'clock, a remarkable notice came to us, which really does have a comforting effect. Yuan Shi Kai says he is in great sorrow over the disturbance, wishes to reassure the "strangers in a strange land," and assures us that he has taken every precaution to prevent a recurrence of the disturbance. After all he has accomplished, this revolt is certainly a terrible blow to him. If he cannot control it, who can? We have five American soldiers and four Chinese policemen to aid in guarding tonight. They are barricading the ends of the narrow street at the north of the compound.

March 2d.

The night was very quiet here. We divided watching, men outside, some of us staying up to be on hand in the schoolyard. From our school tower we could see all over the city, and while we were quiet here, we could see that the West City was suffering. We counted nine big fires at one time, and some of them meant a whole street, and lasted for hours. Two or three of them lasted till daylight. We hear a pitiful story of it to-day. One street of fine places was nearly all burned, a beautiful prince's palace among them. Many shops were looted and burned, and there was looting in many parts of the city. The soldiers have started it, and now the rabble are starting to take advantage of the opportunity thus made for them. Outside the Ch'i Hua gate of the city, there was a good deal of looting in the crowded suburb. It seems wonderful that they did not enter our chapel then, though they looted shops on both sides of it. The Christian church is still respected, though we wonder if it can continue when the rabble gets well started.

The soldiers of Chang Kuei Fi are still loyal and are out trying to restore order, with orders to kill looters. It is apt to be the looters from the rabble who are caught and killed. This general is driving about the

city, keeping watch of his men, and ready to end the career of any of them found looting. Toward noon the central office telephoned to us that there was trouble in the northern part of the city, and we had better shut our gates. From twelve to two was a rather bad time on the street, soldiers trying to get control of looters and shooting them. Yet there were not nearly enough soldiers to accomplish it all, and in parts of the city none could be seen. If only this regiment of Chang Kuei Fi's remains loyal there will be some hope. Churches and foreigners are carefully left alone and few lives are taken in the process of looting. It is just the greed for plunder.

Our presence will comfort those here so much, and we are almost sure to be safe ourselves. If we are actually ordered to the Legation, and have to leave them, it will be hard, though we cannot wonder that they are anxious. How could we ever win the people afterward? We keep hoping that some of us will be allowed to stay; we are sure the place can be defended. And God is with us. But our schoolgirls have just gone to the Methodist Mission, near the Legation, and so are under protection. Can you imagine a line of a hundred girls, marching two by two down the road, preceded by a huge army cart loaded high with bedding, with an American soldier on top, and with two American ladies at each end of the line, and a solitary soldier bringing up the rear. I am told that nothing unpleasant happened on the way. People looked and understood, but so many people are trying to get somewhere to a safer place that it seemed nothing unusual. One of our boys just asked me, "Are you going? What will we do if you go? What will the church members do if you all go?" And the women come along and ask, "Are you going?" Mrs. Ament, Miss Miner and I are planning to stay, if we are allowed to, and the men plan to defend the place. Some of the Y. M. C. A. young men will come and help. Probably we cannot have American soldiers to-night, but there are a number of men here. I have a bag packed, ready to go if I must. But oh, think of this city full of people, so much less safe than we,—of all the homes where they are waiting and fearing. What an ache of the heart the thought brings!

At the edge of the evening some good news came, and my heart weighs tons less. The diplomatic corps decided at their afternoon meeting to give some aid, as they have been requested to do. The Americans will send for more soldiers from Tientsin, and so will have enough. And to-night they will send soldiers to the different missions—we have eight here. Such joy and relief they bring! You may not have appreciated

before the sight of those tall men in their blue suits, with their shining arms, but I assure you they are good to see. And neither Chinese soldiers nor rabble will come near us, with them here.

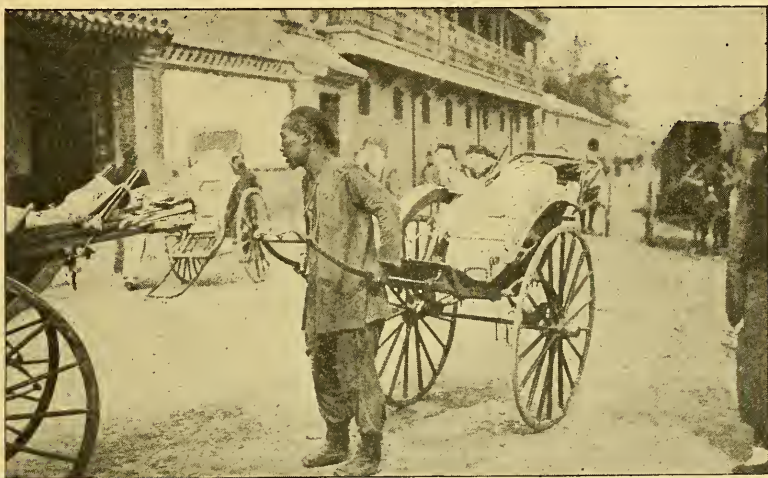
This squad started out to collect Americans and take them to the foreign concession. They went first to the Presbyterians, but we soon heard that we could have soldiers here to-night, and that the squad should telephone from here for changed orders. Soon a company of twenty-four arrived, escorting the Presbyterians, with nearly a hundred carts and jinrikishas, containing Chinese church people and their inevitable huge bundles of bedding. Neither could they leave their people and so were taking them along. Soon word came that all the missions could be guarded, and they could escort all this company back to their homes. Just think of it all! So new arrangements were made for the night, another dinner prepared for our eight guests, and the men went to work arranging places and hours of watching. A party of Chinese also volunteered to watch, but will not be needed. All continues quiet as the evening goes on. Another man from outside has come in to help in guarding, and reports the streets as very quiet. Twice in the short distance from the big street to this place, he was stopped, once by a company of several officers stationed near, who whirled forward and drew their swords, and asked who he was and where he was going. Evidently they have things pretty well under control at last. They say that placards are posted everywhere, saying that all looters will be killed. It is said also that the large company of disaffected soldiers who started all this trouble are kept in to-night, and will be in danger if they break through and appear. Oh, I am so thankful and so relieved for all these people. Have you been praying for us especially hard to-day? God has answered so wonderfully this evening. We praise Him for this constant care.

I must tell you about Mrs. Te, the wife of a helper. She had the courage to come from outside the city at five o'clock. Her husband is in the country preaching, and she thinks he may come back Monday, with his bundle of things. But if he carries anything, he will be in danger both from those who want to rob him and from soldiers who will think he has been looting and will not wait to find out. She was so anxious about him, and wanted money enough to send a messenger to tell him to carry nothing and to wear ragged clothes when he came. It only needed a little, but she did not have it on hand. So I gave it to her and sent her back quickly in a jinrikisha, for orders were out that no one should be on the street after six o'clock. We hear of burning and fighting in the native



city in Tientsin, much worse than here. No foreigners are injured there. Some soldiers in Paoting-fu have done some plundering. Foreigners are safe there. It is hard to think that some of you may be living over the fears of Boxer days. The situation is very different now. We are the ones protected and our aid is sought by all. It is such a joy that we have this power to help the people now.

We were absolutely quiet all over the city all night,—not a stir anywhere. In the West City this is accomplished by the government entirely,



A COMMON SIGHT IN PEKING

and we think they have the city well in hand now. In this, the East City, all the Legation Guards paraded the length of the city yesterday, with great effect. Otherwise, they are stationed only in the Legation quarter, except for those at the missions. Our soldiers here are making a great impression, and the whole neighborhood feels at rest.

We have been wonderfully protected all through. Here we were, in the center of the first disturbance, and yet not touched; and the soldiers have been strangely held back from deeds of violence. We thank God for these mercies, and pray for those who have suffered more.

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The Woman's Board of the Pacific has kindly allowed its space to be used this month for this thrilling account of conditions in North China, in which mission that Board has a deep interest because of the work of Dr. Tallmon and her sister Edith of Pang-Chuang, as well as the work of he Ellises of Lintsing.—THE EDITOR.

## THE REFLECTED LIGHT OF CHRISTIANITY IN JAPAN

BY ADELAIDE DAUGHADAY

THERE has been a quiet but determined opposition to Christianity on the part of high officials and in the army, navy, and in all government schools during the past few years. This is due in part to the fact that Russia, a so-called Christian nation, acted, as they think, most unjustly and deceitfully in the late war; and that America, their loved and trusted friend, had in many ways discriminated against them. The shock that the discovery of the anarchistic plot to assassinate the Emperor gave the whole nation two years ago led to a revival of Shintoism, which is really emperor and country worship.

It has been said, "Occidentals believe Christianity to be the life and teachings of Jesus Christ, but Orientals believe it to be the life and teachings of Christian nations." This opposition has hindered our work but there are now signs that the tide is turning. We have not been disheartened as there is so much to encourage on the other side.

Never was Christmas celebrated with such enthusiasm as the last; not only in churches and Sunday schools were there services with appropriate music but also in many homes. On Christmas night I was invited to two homes and returned delighted with the deeply religious character of the festivals. In one house, that of a university professor, there were many relatives, Christian and non-Christian, assembled. After "Hark, the Herald Angels Sing" had been sung, there followed a fervent prayer of thanksgiving to God for the gift of his Son, Jesus Christ; then the professor, after reading Luke ii. gave an earnest Christian talk, and then we all sang, "Joy to the World the Lord is Come." After this joyous Christmas service, the beautiful Christmas tree was unladen.

A leading lawyer of Sapporo holds a short Bible class and prayer meeting every morning before he goes to the court house. A fire occurred this winter very near a mission girls' school here. It was thought that if the wind did not change the school must go. Christian friends and teachers, after doing all they could, assembled in the garden near the street to pray. The wind changed and the school was saved. They then in the same place held a praise service. A doctor, a member of our church, held a thanksgiving service in the church to thank God for his recovery from a late illness. Several weeks ago I called on another sick church member, a retired official. He insisted on rising from his bed to meet me. He said, "I long

to work for God, but I am too feeble; but I lie and pray, night and day, for my unbelieving friends." His wife added, "He speaks about Christianity to all who come here."

Recently there died in Sapporo a Japanese pastor who had been used mightily by God toward the bringing in of his kingdom to Hokkaido (Hokkaido means the Northern Sea District of Japan, of which Sapporo is the capital). In early manhood his morals were of the kind prevailing at that time. He was addicted to wine and other sins, but as a statesman of some eminence he was characterized by a love of liberty, and had the courage of his convictions. With others holding similar opinions he presented a memorial to the government, praying for freedom of speech and of the press, and for lower taxes, etc. They were promptly thrown into prison, where they remained until the granting of the Constitution brought in a new era of thought to Japan, when they were pardoned and released. His prison life had deepened his character, also had taught him sympathy for those in bonds, and led him later to work most earnestly for criminals. After his release, coming under missionary influence, he accepted Christianity, and so great was the change in his character that he decided to forego all his political ambitions and devote his life to promulgating his new-found faith.

Tokachi Prison is a little world by itself of about two thousand souls, there being many warders and their families, and workmen, besides the large number of convicts. When Pastor Sakamoto addressed them, the prisoners, dressed in dull red, sat in compact ranks on low benches, the warders stood in rows against the walls, and two Buddhist priests, chaplains of the prison, sat in full canonicals, on the platform near the speaker, behind whom was a large Buddhist shrine. This was evidently the work of the Holy Spirit. During all Pastor Sakamoto's talks the criminals sat sobbing aloud, the warders, grim and upright, were silently weeping and the priests were visibly moved. The convicts from their scanty savings bought Bibles and spent their leisure time in studying them. The transformation in their character was simply marvelous. A missionary lady who goes to that town on evangelistic trips, writes, "The Tokachi Penitentiary is now practically a Christian community. Nearly all the prisoners have been converted within a year. Most of the officials and their wives have been baptized. There is a flourishing Sunday school for their children, and a Bible woman is supported by the officials to give all her time to work for women and children." In another prison here in the north a convict was converted last year. He afterward led a quiet, happy, exemplary life; he was executed very recently.



In regard to China, we are deeply interested spectators. No one dares prophesy what the outcome will be. May God speedily bring order out of this great confusion!

## IN INDIA

BY KATE G. LAMSON

We can never give you all at home an idea of the fullness of these three months spent in Ceylon and India. They have been an unspeakably rich experience, but absolutely unceasing in their demands upon time, strength and mental and spiritual resources. We said good-by to our friends, missionary and Indian, in Bombay, yesterday, and are now sailing on a beautiful Indian Ocean under a brilliant sun, headed for Colombo. We were to have sailed on the sixth but the steamer was delayed a day by cargo. That extra day gave us an unexpected opportunity to see Hinduism partly untouched and partly in a light reflected from Christianity. The Karmarkars took Mrs. Ernest Hume, Miss Millard and ourselves first to an asylum for sick and neglected animals conducted by the Jains as a flower of their religious tenets. They believe it to be wicked to take life in any form, so not only do they eat no meat or fish but they do everything they can to prevent any animal or insect from being killed. Here in this asylum are sick cows and horses and dogs and cats and monkeys and birds. Many of them would be far better off put out of their misery, but that would not be in accordance with the Jain religion, so they must be kept alive if possible. In many parts of India they even sprinkle sugar on the roads for the ants to eat. Here at this asylum we saw two women going about among the animals as an act of worship, giving them the flat cakes of wheat which are the bread of the country. There is a vast amount of cruelty to animals in India. The efforts of the Jains seem to be directed wholly to the saving of life, not to inculcating merciful treatment of animals.

Our next visit was made to the establishment of a Hindu woman who, herself a Brahman and a beggar, disburses large sums of money yearly in charity. She wears medals given her by the police authorities and is worshiped by the people she aids. These last are all Brahman beggars like herself. We found the house behind a temple into which we were not allowed to set foot (it looked too dirty and loathsome for us to want to!). We had to go round by back ways to reach the house, picking our way through filth indescribable. Mr. Karmarkar shook his head and stood still at one point, saying, "I ought not to have brought you here." Still we went on and at last reached a passage between the temple and the house. A "holy man" sat there, nearly naked, sandalwood on his forehead, beating a drum and singing out some prayer or incantation at the top of his



voice. His efforts increased in vehemence as we drew near, evidently in the hope of calling forth alms. Inside the building was a great dingy room where people were lying on the floor, bundles of rags, or sitting up, also on the floor, eating their food. Men, women and children were here. Another holy man sat cross-legged reading in a loud voice from some sacred book. On a veranda outside some women were cooking food. Upstairs was a second large room like the one below. One able-bodied man of about thirty stood there, and Mr. Karmarkar said to him, "What do you do for a living?" "I am a Brahman," he replied as though that settled that point once and for all, as in fact it does with them. This man like all the rest of the people there beg or even make less exertion than that for a living. The woman herself had gone to the docks to see some pilgrims on their way to some holy place, so we missed seeing her. We picked our way out again through the dirt, and Mr. Karmarkar said, "This is Hinduism, but even this kind of doing for others was never known until Christianity had set the example. It is a reflected light."

A man who has much to do in connection with this charity had acted as our guide. He knew the Karmarkars and was very urgent that we should go to his house, not far away. We went with him, finding a few quite decent rooms up two flights of stairs. His wife and daughter-in-law were there. He took out from a safe a locked box and opening it showed us thousands of dollars worth of diamonds, pearls, rubies and all precious stones mounted in ornaments for the women to wear, necklaces, bracelets, ear and nose rings and hair ornaments. It is in this form these people keep their money as they have a great dread of banks and investments, and as these jewels cannot be legally touched by creditors. The women of this family are patients of Dr. Karmarkar's and pupils of her Bible woman, but apparently far from being Christians yet. The *swastika* was on the threshold in fresh red paint and the daughter-in-law said she puts it there every morning and worships it. Still these people were very friendly and in some ways they were certainly touched by Christianity.

Last of all we went to see a real charity which is patterned directly after Christianity though carried on by Hindus. There is a dispensary and small hospital ward for sick women and nurses receive some training here. They also have an industrial department, sewing and printing on a small scale.

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"Far off I lay in heathen lands, forgot,  
By thee and all. The blood of lepers beat  
In the poor limbs. . . . The sun  
Shone in an Indian room; thou didst not see  
My form on that bare floor. Those broken hearts  
Thou didst not bind. For that thou hast not done  
It unto those, thou didst it not to Me."

## MADemoiselle ZELINE EUGENIE CRONIER: AN APPRECIATION

BY REV. JOHN S. CHANDLER

LIKE the Lord Jesus, who came not to be ministered unto but to minister Mlle. Cronier came out to Madura in 1897 to minister as she could in the work of the Woman's Hospital under the care of Dr. Harriet E. Parker. In this ministry there are three qualities in which she was conspicuous. She was an ideal companion. The prime object of her

ministry was to be a companion to her friend of Paris days. And as such she began and ended her work in Madura.



MADemoiselle CRONIER

Their companionship was that of confidence. Absolute and abiding trust in each other characterized all their life together. At first they lived together in the hospital, and then they moved into Knowles Bungalow. It was always easy for them to live together in this companionship because of this perfect confidence. It was also the companionship of partnership. Mademoiselle came to share with her friend everything, her experiences of joy and sorrow, of disappointment and

satisfaction, of success and, if need be, of failure too. And this she did right well. Her joy was in the presence of her friend. When the friend was near and at her work, Mademoiselle was well and bright even in the midst of the hardest physical toil; when her friend was ill, or absent for long, she wilted.

The second conspicuous quality of her ministry was in her being a model house mother. She would never have said, as Martha did, "Lord, bid my sister that she help me." Her attitude was rather that of saying, "Lord, let me take the care and trouble of many things in the household in order that my sister may be the more free to engage in her higher work." And she took the care of the house, leaving her friend free to carry on her work of healing in the hospital and in many homes, yes, and in many distant

villages too. Her motherly spirit did more than that. As the little waifs were left one after another, to the tender mercies of the hospital, her motherly heart took them all in, and they were looked after with unceasing care. The older ones as they went across the city to the large girls' school, and the infants gathered together in their nursery, the "Birds'



DR. KATHARINE SCOTT AND M<sup>LE</sup>. CRONIER'S  
ORPHAN CHARGES

Nest," were alike the objects of her tenderest solicitude. And at her grave there were no sincerer mourners than those whose young lives had advanced sufficiently in years to respond in their spiritual development to the influence of her spirit.

The third conspicuous trait of her ministry was manifested in her being a devoted disciple. She had left her land and kindred to become a companion of those of another race as they united in labors for still another race of God's children. And this was because of her devotion to the Lord Jesus Christ. It was no mere attachment to one individual that brought her here, and kept her so faithfully at work in the sphere she had chosen for herself. Her companionship was sanctified by this higher devotion. This devotion also brought us all into the sphere of her helpful companionship. We were strengthened in our personal experiences of joy and hopefulness by her presence, as she came and went in all our homes.

For many days she lingered at death's door, ready and waiting for the summons to depart and be with Christ. Her distress was great, and her poor body was tired out with agony of disease. But at the last her distress disappeared, and her spirit left its earthly tabernacle with the imprint of rest and peace that foreshadowed the perfect peace of the presence of the Heavenly Father.

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## A RETURN TO GEDIK PASHA

BY ANNIE M. BARKER, CONSTANTINOPLE

HOW can I express to you what a joy it is to be back at Gedik Pasha after my long-enforced furlough? I find conditions changed here, yet in many ways the same. In the old days the Turkish children came to our school in much smaller numbers, and were in constant fear of being stopped by the government. Many a time have I known them, before leaving the school grounds, to cautiously look out at the garden gate in search of a spy, and if one were in sight, skip around to a door on the other side of the house, and so depart without being seen. All that is a thing of the past, and there is a large attendance of Moslems, some of them quite young ladies, an unheard of thing before the constitution was granted. Now they come and go freely, as do Greeks and Armenians, and seem very happy in their school life.

Owing to the prevalence of cholera, school opened four weeks later than usual. Notice was given in June, that those who wished to make sure of a place, must be on hand on the opening day, so the attendance has been good from the first. There is an enrollment now of two hundred and twenty-five, every room but one full to overflowing. Some very promising children have had to be refused, because of lack of room to accommodate any more. Every inch of space that the building contains



has been utilized, it seems to me, to the best advantage. Can you imagine how hard it is to refuse a mother when she comes and pleads for her child? To her the building looks so large, that she cannot seem to understand why we refuse, although she is told again and again that no room remains. Sometimes she even offers to bring a chair, thinking that will overcome the difficulty. One day this week, a mother came bringing a large girl, with the hope that we would be able to receive her, though she knew that the school had been open for some little time, and when told that not a place remained, she was greatly disappointed. She said she was too late to get her in last year, but when she should have come her little boy was very ill, and all thoughts of school were crowded out in the anxiety for her son. The girl was bright and intelligent looking, and we greatly regretted having to refuse her. When Miss Jones suggested that sometimes a vacancy occurred and that she would take the name and address in case such a thing happened, the mother went away cheered.

Is there not some young woman with a deep missionary spirit, who is willing to give her life to this most interesting work? We need a person with a normal training, one who is not easily discouraged and who can adapt herself to changed conditions with which she must necessarily meet in any foreign land.

Sunday is a busy day in the mission house. The Vlonga Church continue to hold their services here in the morning, and immediately after the service the pastor conducts a Bible class in Armenian. No doubt most of you have seen that, after thirty years of petitioning, permission has been granted by the government to the church to build on their beautiful lot, and excavations for the foundation are going on now. It is hardly likely that it will be ready for occupation for a couple of years.

The Sunday school and Christian Endeavor Societies meet in the afternoon. The children begin to gather so early that we have to open the doors at two, although the opening exercises do not begin until two-thirty. Bodvelli Krikorian, one of the busiest men in Constantinople, being editor of the weekly paper published by the Protestants in Turkish, as well as pastor of Emmanuel Church, continues his work as superintendent, and during the opening exercises always gives the children a bright, practical talk. He has in his audience three nationalities, for now we have a class of Moslem children. After the opening exercises the classes meet in rooms scattered all over the house. They are twelve in number, varying in size from ten to forty. Last Sunday there was an attendance of two hundred and thirty-nine, about fifty of whom were in

the two adult classes, one conducted by Bodvelli Krikorian in Turkish, and the other by the Greek pastor in his native tongue.

Mrs. Bedekian, the Bible woman, continues her work of house-to-house visitation, and everywhere she goes finds a warm welcome. She has a weekly prayer meeting for the women which is held at their homes, and has a very good attendance, especially of Gregorians. She meets with much suffering and poverty, and this winter, I fear, it will be worse than ever. The Protestant women have a society for the purpose of helping those in great need, and in this way have been able to relieve quite a little suffering, as well as minister to the higher welfare of the people.

The terrible fires that have visited Stamboul this year have rendered thousands homeless, and one wonders what they will do when the cold weather comes. So far we have had a wonderfully fine autumn, which is a great blessing. Fuel is so high that I fear many will be unable to purchase it, and in consequence the suffering will be very great. The fire that occurred about a week after I arrived, came so near to our quarters that we did some packing, and had the Bible House porters engaged to remain near at hand in case their services should be needed. We stayed for hours on the roof of the school building, watching the progress of the fire, and you can imagine how relieved we were to see it begin to die down, after burning seven hours and destroying about one hundred and fifty houses. Two fires have occurred since, but they were of short duration.

Although our school work moves quietly on as if the country were at peace and prosperous, the situation is serious. The Turks, naturally, are very much stirred up, and the reports in the daily papers are not calculated to quiet them. Italy has a great deal for which to answer in bringing on such a situation. Pray that the work and the workers may be blessed and that we may be kept quiet and calm in the assurance that over and above all is a loving Father's care, and that the words of the Master, "Lo, I am with you always," may be very real to us.

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Dr. Patton after his return from Turkey wrote of the work in Constantinople as follows: "Mohammedanism cannot long withstand the inroads of Christian education and evangelistic effort. Already our schools are drawing Moslem pupils in goodly numbers. In the heart of the Stamboul district of Constantinople stands the Gedik Pasha work conducted by our Woman's Board. Never shall I forget walking into one of the rooms and finding there forty Turkish lads, the sons of government officials and men of wealth. Straight-limbed, fine-featured, intelligent looking boys they were and they hold the future of Turkey in their hands."

## SOME SOCIAL OPPORTUNITIES AT MAHABLESHWAR

BY MRS. FRANCES HAZEN GATES, SHOLAPUR, INDIA

LAST summer we received an invitation to Government House, on the occasion of a "garden party" given by the governor of Bombay and Lady Clark. It is the custom of nearly everyone, when at the Hills, to leave cards at Government House, and when there is a public gathering those who have given their names are invited. At the time appointed, people assemble, driving up in the finest of equipages—if they own them. Sir George and Lady Clark are at the entrance to the place where sports are engaged in, and receive their guests—their aids introducing each in turn, as at receptions in America.

While many others engaged in games, such as tennis, "putting," etc., and refreshments were passed around, I went around introducing myself to Indian ladies who were sitting alone, knowing no one. In this way I had conversation with a number of fine Indian ladies—loaded with jewelry and exquisite silks and satins. They enjoy having a person come up and talk with them—even without an introduction, which they know nothing of.

I would like to tell you of one young woman with whom I had a long talk. She was most richly dressed. She told me afterwards that her garment cost eight hundred rupees! They like to tell of spending great sums. She is the second wife, and the little daughter of five years by the first wife having had a serious illness, this new mother promised to make a garment like the one she had on, and a jacket like her own for a certain goddess, who is supposed to dwell in a hill not far distant from here. She was going to do all the border—which was of heavy gold and silver embroidery—herself. That was what was so expensive. As she did it herself it would cost less! but the materials were costly.

I asked her what good it would do the goddess, and what would be done with the garment. She replied that when the goddess was taken out on gala days she would be dressed in this robe. I then questioned about her daily duties. She said that at ten she would take her bath of ceremonial cleansing, and then at eleven o'clock she began her worship, which would last an hour and a half! I could not help contrasting in my mind the few minutes most girls of eighteen in America would feel sufficient for their daily devotions. I asked her what she did at this time.

"I put on the red mark of consecration on my forehead, and anoint the image and repeat the name of the idol many, many times."

“Is that all you do?”

“We have a private tutor of music, and sometimes he comes in and sings hymns in honor of the god,—sometimes he instructs me, and often I sing a good deal myself,—what I have learned from the singing master.”

“And when you are ill, or in need of something, do you never ask your god to help you?”

“No, if he wants to help me he will, but I must not ask him to.”

I then told her a little about how precious is our thought of prayer and how much peace we receive when we come to our God and tell him of our needs.

At the same party I met a very beautiful Brahman young woman, who was a widow, but her father is one of the “reformers,” and as he is very high in government employ,—being the only Indian on the governor’s council,—she does not suffer the privations of widows. She is an excellent woman, and I had a delightful talk with her, and she invited me to a “*purdah* party” which was to be in a few days at her house. *Purdah* means a curtain and is used to indicate the women who are obliged to keep aloof from the gaze of those of the other sex. I was delighted to receive, and also to accept, the invitation.

It is a wonder in this country, where a widow is considered by most as a sign of ill luck, and no one must look at, or touch her, to have such a person give a party, and others of high rank accept it! The party had Mohammedans, Brahmans, Parsis and Europeans present. The women who came were not strictly *purdah* as they all belong to the higher classes who are looking for the emancipation of their women. I went about among the different groups, and the Hindu ladies seemed so delighted that one of the “pale faces” could speak to her in her own language. I met a number of very interesting people. There were several beautifully dressed women, the wives of native princes, and their garments though like the ordinary drapery of a Hindu woman, were of most expensive cloth.

The wife of the prince of Mirau, and her three daughters, sitting on a couch together attracted my attention. They were very pretty, and looked like four sisters. As I spoke to them, one took the lead in answering, so I had to conclude she must be the mother, though in features she looked only like an elder sister. They each had a kind of shawl thrown over the usual garment, and this was so heavy with gold, I asked if I might handle it, and it was taken off most willingly, and given into my hands. At each end of the cloth was a very deep border about two



feet wide, which was literally "cloth of gold"; it was so stiff it stood up in my hands as I held it. I asked where it was made, and they said they had a court weaver who did anything they wished. I asked permission to take it over and show it to Lady Clark, who was the guest of honor, and she admired it as much as I did.

I met also a young bride, who was married two weeks before. She was literally covered with pearls. Her hair was braided with them, and heavy pendants were fastened at the front. One could see little of her head. I asked her if it did not make her head ache, and with a sober little face she turned to me and said, "We get accustomed to it." By her side was a girl, who introduced the little bride as "my daughter-in-law." She herself was not more than fourteen, I should think, and I should have been perplexed, but that I remembered hearing that this chief had married two years ago, so I said, "This is the wife of a son by the first wife, I presume," and she acknowledged it. A little mother-in-law of fourteen and the daughter-in-law ten years old! They too, were dressed magnificently.

It was a rare treat to me, to be able to meet these ladies so familiarly. One of the prince's wives sat down at the little instrument and played with finger a native air. This was thought a great achievement. After she went to her seat, I came near and sang the same air—it is fitted to one of our Christian hymns. She was so astonished and interested, and told the women all about that I could sing the piece she had played! Many of them invited me most cordially to come and see them, and I may try another year to cultivate their acquaintance.

## OUR FIELD CORRESPONDENTS

**Miss Irene Dornblaser writes from Foochow, China:—**

Mission work is going on more or less, but against great odds. I don't know whether or not we told you that the Foochow College has adjourned indefinitely. They ran on smoothly until the very time of the battle here and opened again as soon as the American members of the faculty were allowed to return to the city. But the boys were all mad with patriotic enthusiasm, and, after a short time, conceived the idea of asking the general to grant them guns and ammunition for military drill. That of course

could not be allowed on neutral ground, and such mission property must be as long as the United States does not recognize the new government. When President Peet refused the request, they formed a genuine mob and finally marched out, all of them but the seniors, who really had been the instigators, but who did not want to lose their chance of graduation. The next day the vice consul went in and dismissed the school.

We here at the girls' college had of course to dismiss when we foreigners went to the South Side; and we did not reopen for six weeks after the boys' college did, because the consul would not give his consent. - At last he did, and we had a few weeks of fine work. Then trouble came.

After the new government in Foochow was fairly established and in pretty good working order, troops began to be recruited for the fighting in North China. Just at this point some patriotic enthusiasts organized a society of girls as a branch of the "Dare to Die Society." They secretly sent a recruiting officer to this and other schools to enlist the girls. They were told that they were needed to help their country, that the army needed girls who were willing to die if need be, to go along with them to the battles, do cooking, Red Cross work, and to serve tea to the soldiers! They were to stand side by side with the soldiers, and "when the fight began to look hopeless for their army, they were to throw their bombs, and die." They were promised their passage to Shanghai, twenty articles of clothing apiece, and a warm fur coat each for the rigors of the cold climate. Between ten and twenty of our dear girls enlisted for this work, with the understanding, I have been told, that if for any reason they failed to appear on the set date, death was to be the penalty. Suddenly, one morning, two of them were missing from school. All searching proved in vain. Immediately Miss Garretson notified their parents, and they came to the college, saying that they had gone into the walled city to a house which they suspected to be one of the rendezvous of the Dare to Die Society, and had found a number of girls gathered together, but did not succeed in seeing their daughters. The leader acknowledged that their names were enrolled but said that they had not yet come. Miss Garretson gathered the rest of our students together and told them that never in the world had such work been done by girls; that the gravest dangers awaited them; that the government did not want them, and their reputation would be ruined if they went. But they interpreted it as merely meaning that she did not like to see the college break up again. That evening the matron came to her and said: "Now, Sigu, I'll tell you frankly that the Chinese don't like your interference. They all say that the Chinese people are on the side of the

revolution and the foreigners are on the other." The next day two more girls went, and the following night four more left at two o'clock. Think what it means in China, where a girl hitherto had not dared to walk on the streets, nor to see a man outside their homes. The newly awakened spirit of liberty has taken a greater hold on the present generation of girls in China than any would ever have dreamed would be possible in centuries. We heard afterward that the streets were lined with soldiers that night to see that the girls got safely through, and that there had been an escort waiting outside the compound. It was probably true that the government was back of the movement, so that any measures of ours to try to save the girls would have been looked upon as a violation of our professed neutrality. The intelligent men themselves realized that it was an unwise thing to do, and told us privately that they were opposed to it, but they would not help us, for fear of the people. That is the clinging result of recent heathenism—double dealing. When the day arrived there was a big parade in the streets, and the new recruits, boys and girls, marched from the walled city past here to the launch landing. There, we have been told, the officer, seeing a crowd of angry, heartbroken, or determined parents hunting their runaway daughters, made a speech, stating that the government was glad to have the boys, but that all they desired of the girls was to see that they had a heart to die for their country; and now that they had proved it, it would be better for them to return to their homes. That appeased the angry parents. But the girls said:—

"We are Christians. Jesus died to save his people, and we will die for China. If you don't let us go we will jump into the river and drown ourselves. We must die for our country." (That attitude is a good example of the mixture of heathen and Christian ideals that we meet with on every hand among those of the first generation of converts.) So the officer said: "Well, if you feel like that you must go."

Miss Garretson immediately notified their parents that she would not be responsible for the safety of those that were left, and of course a great many of the parents took their girls home. The rest are taking their final examinations. There are only two more weeks till Chinese New Year vacation anyhow. But you may know that conditions are utterly different from the diligence and earnestness that always have characterized their school work. The missionaries from the country stations are all crowded in the city, waiting till the Consul General gives his consent to their returning to their work. So there is very little being accomplished just now.

One new work has opened up as a result of the revolution. The

Manchus are open to the gospel as never before. Always before they were absolutely unapproachable, but now they are reading the Bible, attending classes, and are eager to hear. It may be because they hope for protection, but whatever the cause, they are hearing, a thing they were never willing to do before, and there seem to be some who are accepting this new hope.

Word came last night that the United States has recognized the new government. We don't know whether it is true or not. But there is one new fact—the president, Sun Yat Sen, has issued a proclamation that it is in accordance with his pleasure that all the idol temples be destroyed and Christian churches and schools be erected where they stood. Last night four were destroyed here, and the work is to continue.

The continuation of this story is found in the *Association Monthly* for April, where Miss Paddock, general Y. W. C. A. secretary for China, writes :—

It was sad to witness the departure of some thirty girls a few months since to the Red Cross work of the army, girls without any hospital training, girls who had run away from their schools and parents, some of them less than eighteen years of age and without chaperonage, but it was still harder to call on a group of patriotic girls, some of them Association members, whose avowed purpose is to throw bombs under the direction of the officers of the army and who cannot be swerved from their purpose. It has been easy to throw up hands of horror at such an unfeminine attitude, but as one meets the girls one feels that they have been inspired with a real spirit of patriotism, however misguided; and while using every means to have them desist from the purpose, one must admire the courage that defies all authority and makes them determined to die for China. The men who have instigated this fervor tell the girls that should they place themselves in the forefront of the battle the men could not but be valiant. Having once set their faces to the front it is doubtful if these young women can be restrained from going, but we are helping in all ways possible to us to prevent such manifest danger to the young women.

**Dr. Gurubai Karmarkar writes from Bombay, India :—**

I have been so busy with my work and the many, many guests that came here for various meetings and other celebrations. You have already heard of my attending on the girls of Bowker Hall and having the care of their health. This takes some time and thought, but it makes me happy and I find it a delightful work to help the girls to keep well. Many of them are such dear girls; and the few babies of the school who give the older girls a chance to mother them, are so bright and jolly, and show their thankful-



ness in their smiles. I am so glad that my life has been cast among the girls and boys of our mission schools. I constantly feel that they are the blooming buds of our church, and if we could only lead them and keep their eyes fixed on the Saviour, we would have great hopes for the future of our church. In our home also we are surrounded by the young who help to keep us young and fill our hearts with longing desires to do them good. What a blessed chance God has given us to bring these children up in the right way! Anyone visiting us never thinks that these are our adopted children. They look so much like us, some of them, that friends never feel that our family is any different from any other family. They enter heartily into all our plans and undertakings, and it would be hard for us to get on without them.

The King's visit brought us many more visitors than we could handle easily or comfortably, but it was an occasion that may come to one once in a life time, and so we tried to do all we could to make our friends comfortable. On Durbar day we had a Christian *mela* for all the Christians of Bombay. Mr. Karmarkar had the management of the same, and was so busy with it for some time, I had to take the lead for sports and singing contests for girls. On the whole the King's visit did much good to India, and really helped to clear away the clouds of suggestion of anarchy and dissatisfaction from certain quarters. We greatly rejoice that their majesties tried to keep the Sabbath as a day of worship and religious observance throughout their tour in India, and this has had a beneficial effect on all the peoples of India.

Soon after the King's visit we had the Christian Endeavor Convention (Presidency Convention) in Bombay in our mission church, and that was a very fine gathering. Everything was done to help our delegates to see some of the rare sights in the city, and at the same time to get enthusiasm from each other. A guest in one house, who is like a sister to me, undertook to show a country pastor, also our guest, some of the interesting things,—among them being going up and down an elevator, the docks, breakfast with a sea captain, etc.; and this pastor, a wide-awake young man, said that from this visit he collected enough of information which he could use with advantage for one whole year's sermons! A visit to a city means so much for a country pastor, and we feel that we can try to help them in such little matters which arouse enthusiasm in those servants of Christ who have very few advantages and few books at their disposal unless they know good English and have the books.

We had some friends come to see the dispensary lately, among them be-

ing Mrs. Perkins and her friend from Hartford, Conn. They had luncheon with us in the Indian fashion, and saw several of my patients, and were greatly interested in their jewels and their attire.

Our present guests were dear Miss Lamson and Miss Day. They gave practically one day to my work. In the forenoon they visited my dispensary for the poor, and Miss Lamson spoke to the assembled patients of the love of Christ that prompted them to open and to keep up this medical work for the women of India, and now this special work in Bombay, and how they wished them all to come to have the true knowledge of the saving power of Christ. Here all our Bible women had the opportunity of meeting these ladies. Next we visited a few of the educated and well-to-do families where Sundrabai visits the patients in their own homes, and where the women are under Christian instruction. In these homes Miss Lamson was able to see for herself some of the customs of the women and the juki plant (basil plant) that they worship. In two or three of the homes women were seen holding themselves aloof and having naked babies about them. In my home dispensary the women gave them some toe rings of various kinds to take home to America and some other things of interest. An old patient of mine sent beautiful garlands for them, and they had afternoon tea with us. Miss Lamson also saw the proposed site for the new dispensary.



## THE WOMEN OF OUR CHURCHES AND MISSION STUDY

BY MRS. NEWELL DWIGHT HILLIS

In the last twenty years, but more especially in the last ten years, there has been marked progress in the methods which women have adopted to increase the general knowledge of and as a result interest in, missions. It is, perhaps, a part of the development of women, and indicative of the broader and more thorough way in which they are entering into movements of various kinds. The contrast between the program for a missionary society to-day and twenty or thirty years ago is both interesting and amusing. In the majority of cases missionary societies had their origin in sewing societies, which were the social centers for the women of the church so far as there were any social centers. The first step toward a program was the reading of a letter from a mission field, some

stray item which had found its way to the individuals, or, on very rare occasions, a visit from some missionary home on furlough. The picture of such a visit and its reception by the community is well portrayed in *Rebecca of Sunnybrook Farm*, in spite of its humor and the rarity of real Rebeccas.

As the adoption of regular programs became more general, newspapers and magazines, especially such as were of a religious character, were ransacked for appropriate bits, and scrapbooks and envelopes kept for missionary odds and ends were the sources of information. As the interest grew this diet became too scanty for the increasing appetite. Just because a woman had worked over and prepared these scraps she soon felt the need of a satisfying dinner. To meet this want leaflets were prepared by leaders and those more advanced in culture, devotion or experience. But this was soon found inadequate. They were not sufficiently regular or comprehensive. The next step was the publication of missionary periodicals whose regularity could be depended upon, and which would cover the work and field of missions. There came into existence, gradually and with increasing fitness of quality and quantity, the many magazines now issued by the various boards and denominations, or by private enterprise. There is a wide range of these in character and scope, from the broad and comprehensive *Missionary Review*, which supplies news from all the fields to all the denominations for the grown-ups, to the charming and beautifully illustrated *Everyland*, which accomplishes the same purpose for young people.

But even these, while indispensable and invaluable, were not enough. After women had prepared programs and had written papers and had given addresses on missions, they were ready for a thorough, comprehensive course of study covering the field of missions in an extended period of years, which should not only furnish information requisite for intelligent knowledge of the subject, but which should also supply the incident and detail which illuminate and make alive every subject of study, especially such as are to be followed by all kinds and conditions of women in both city and country. When in 1900 the Committee on the United Study of Missions proposed to prepare text-books for such a diversity of readers, some one said of them: "Women are always ready to undertake to do anything with any subject about which they know nothing, but somehow they generally succeed." That they were successful in this undertaking the sale of text-books has demonstrated. Beginning with a sale of thirty thousand copies the first year, the present

year has brought already a demand for seventy thousand copies of *The Light of the World*,—while *Western Women in Eastern Lands*, the text-book for last year, has reached the highest record of all, one hundred and sixteen thousand. The entire number of text-books sold during the eleven years approximates seven hundred and fifty thousand. It is a success far beyond the expectation of the publishers. The adoption of the study course has not only been wider and more far reaching than was anticipated, but there have been unlooked-for results. That the effects upon the women themselves should be so marked was hardly foreseen. There has been a fusing of different elements, a working together both denominationally and interdenominationally, which has come about almost without notice.

The Jubilee of a year ago was the culmination of a tendency toward co-operation, and it now seems as if the movement had crystallized in a permanent form in which each denomination has its own part, and recognizes the place and the value of all the others. This could hardly have come about without the preparation of the study class.

The mental development which has come from the eleven years' consecutive study of the text-books shows itself in the general acceptance, this year, of a text-book on a subject really profound and difficult. It has proven to be too difficult for some societies, usually those to whom the course itself is comparatively new, but such have fallen back upon the book of last year. In other cases,—and these are surprisingly frequent—the text-book is accepted, and a course of lectures or studies is presented by some competent speaker. This has the great advantage of lending its help to the interdenominational movement, as the classes usually consist of members of all denominations in a neighborhood, and still further develops the spirit of fellowship and amity which the Jubilee of last year so beautifully inspired. The most notable of these classes are those conducted by Mrs. Grace G. Farmer, of Montclair, N. J. Mrs. Farmer, who, before her marriage, was a teacher of unusual success, has conducted for some years a very large Bible class in the Sunday school of her own church. Last summer she gave the lectures at Northfield on Dr. Speer's *The Light of the World*, the present text-book. She was asked to repeat these lectures to a study class made up of women from all the churches of Montclair—seven denominations in all—which had the unprecedented membership of four hundred and sixty. Since that time she has conducted classes in Orange, Mount Vernon, Kingston, and three classes in Brooklyn, the three latter aggregating a membership of more than five



hundred. These classes have not taken the place of the work of the societies, but have prepared the members for better work. Similar classes have been successfully carried on in Pittsburg, Philadelphia, Cambridge, Newton Centre and other towns. Smaller classes under the guidance of competent leaders—not always the same one for all of the six lectures of which these courses generally consist—have followed the same plan with the preceding text-book, *Western Women in Eastern Lands*. The tendency seems to be not to omit the study, but to adapt it to special circumstances in the individual cases.

Now and then societies desire more of the detail of a particular field than an exhaustive study of the text-book will permit. In such cases, speakers, either from or outside of the membership, who are capable of giving an intelligent résumé of the text-book, have presented its topic at one or two meetings. In other societies, certain topics have been chosen from each chapter and presented in an address or paper, by some member. Probably, one of the very best ways to supplement the text-book is by a ten-minute presentation, at every meeting, of current events affecting the missionary world. There are countless ways of using and adapting both the text-books and other missionary literature. If there were not, it would indicate lack of life and vitality in the societies, or an iron-bound stiffness in the course of study. That neither condition is true the most casual observer must perceive, for never has the missionary spirit so permeated the whole woman's world, whether it be in church, club or even general society. Never has it been so much a live issue.

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## NORTHFIELD SUMMER SCHOOL

Again comes the invitation to the Summer School for Women's Foreign Missionary Societies, which will hold its ninth session in East Northfield, Mass., beginning Friday evening, July 12th, and closing Friday noon, July 19, 1912.

From year to year the increased appreciation of the opportunities which this school furnishes has fully warranted the effort made to provide helps, both interesting and practical, not only for the one week at Northfield but for the later study and appropriate use in local societies to which these gains may be carried.

The text-book for next year, by Rev. I. G. Headland, Ph.D., of North China, is *China's New Day; An Outline Study of Events that have led*

*to its Coming.* This is not an exhaustive study of the Celestial Empire now so suddenly transformed into a Republic, but presents historic facts of the last few years which have helped bring about this wonderful change. This book will be on sale May first. Dr. Headland has also written a Junior text-book, *The Young China Hunters*, an appropriate companion for the Senior book.

We are gratified to state that Mrs. Helen Barrett Montgomery will again be the text-book lecturer. Miss Mary C. Peacock will teach a Normal Class for the study of this book, and other classes will probably be formed as needed. Bible Study will be conducted by Rev. Charles R. Erdman, D.D., of Princeton Theological Seminary. The music of the week will be directed by Miss Helen Grinnell Mears, recently of Oberlin. An Institute Hour will present a variety of electives from which it may be hard to choose. The Sunday service including a missionary rally, denominational rallies, sunset meetings on Round Top, addresses by missionaries from many lands with opportunities for personal interviews, Chinese life illustrated in an attractive way,—all will help to make the week both pleasant and profitable.

There will be camping parties for young women, and a committee who will have special charge of young women's work and recreations.

For preliminary circular apply to Miss Stanwood, 704 Congregational House, Boston. For accommodations, rooms and board, apply to Mr. A. G. Moody, East Northfield, Mass.

E. H. S.

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## A JUBILEE FRUIT

On the twenty-seventh day of April, 1911, a unique association was founded by a number of women physicians in the city of Boston, Mass.

This association was the outgrowth of a general recognition of the tremendous disparity between the number of medical workers in our own country and in foreign lands. Although this disproportion had been keenly felt by individuals, the desire to help had lain dormant, so far as organization was concerned, until the time when the Jubilee of the Women's Foreign Missionary Societies was celebrated in Boston. One of the interesting features of this jubilee was a reception given for two medical missionaries by the medical women of the city, to which all the women physicians of Eastern Massachusetts were invited.

The presentation of foreign needs was so clear and aroused so much enthusiasm that the Boston women, ignoring differences of school and

method, united in forming an organization to be known as The Medical Women's Association for Aiding Women in Medical Work in Foreign Countries.

The society aims to raise money to endow existing medical institutions for women in the Orient; to provide scholarships for native women in medical schools in this country; to take a personal interest in women students who are preparing for the foreign field; and to provide equipment and hospital facilities needed by women physicians and nurses.

The membership, now one hundred and seventeen, is limited to medical women, but associate membership may be enjoyed by any woman paying the one dollar annual fee.

Six meetings, with attractive speakers, have been held since the society was formed, and the membership increases at each meeting. A branch society has been organized in Chicago.

The organization has not attempted administrative plans, but carries out its aims through any established institution which ministers to medical needs in the Orient. Thus far the following work has been done: sufficient money has been raised to build a bungalow as a residence for Dr. Belle J. Allen, physician in charge of the Mrs. William Butler Memorial Hospital, at Baroda, India; traveling expenses met, and outfit in part supplied for Miss Sawyer, a graduate nurse who has gone out to train native nurses in the Williams Hospital, Pang-Chuang, North China; scholarships have been pledged for native women students in the Union Medical College in Peking, China, and the Medical College at Lodiana, India.

For the sake of convenience in raising and handling funds, two sections have been formed for work in India and China, under the chairmanship of members especially interested in those countries, and the constitution provides for the formation of new sections by any active members who may be interested in particular objects within the scope of this society.

It is the hope of the Boston Association that auxiliary associations will be formed in other large cities, and with this end in view the secretary will answer any questions, and will, on request, send copies of the constitution and by-laws.

BLANCHE A. DENIG, M.D., *Secretary*,  
Hotel Bristol, Copley Square, Boston, Mass.

MARY R. MULLINER M.D., *Treasurer*,  
803 Boylston Street, Boston, Mass.

## NEIGHBORHOOD CIRCLES

BY MRS. EDWIN H. MARBLE

The Neighborhood Circles of the Woman's Association of Old South Church, Worcester, were organized two years ago last fall. It was voted by the Woman's Association to carry them on for one year and if advisable to make them a permanent organization, if not discontinue them. A unanimous vote at the close of the first year in their favor shows clearly that the Neighborhood Circles are a pretty good thing and that presumably they have come to stay.

For some time previous to their formation there had been regret expressed that so few ladies of the church attended the missionary meetings conducted under the auspices of the Home and Foreign Mission Departments. A fine program would be prepared with perhaps an attendance of twenty-five or thirty ladies; if refreshments were served at the close of the program possibly there might be fifty ladies present. At this juncture Mrs. Drew, our pastor's wife, suggested the Neighborhood Circles, and at a meeting in her own home told us of her plans and ideas in regard to their formation.

At Dr. Drew's suggestion and with his valuable help the entire city was divided into districts and a lady in each district was asked to serve as chairman. Each chairman was given a list of the names of all the women in her district who attended Old South Church; she was asked to send an invitation to each one of these ladies to attend an informal meeting at her home to discuss a matter of importance to all. Between five and six hundred invitations were sent out and the response was very gratifying. At this informal meeting the chairman outlined the plans for the Neighborhood Circles, a secretary and treasurer was chosen, a place appointed for the next meeting, and last but not least refreshments were served which have continued to be an indispensable feature of all Neighborhood Circles. At the present time there are thirteen circles with a membership of two hundred; at the beginning of the year two circles with a small membership connected themselves with the circle nearest them. Every member of a Neighborhood Circle is a member of the Woman's Association by the payment of \$1.50. Some of the members pay the membership fee at the beginning of the year, others pay fifteen cents at each meeting, ten meetings being held during the year.

The programs for the Neighborhood Circles are arranged by the chairman of the Home and Foreign Mission Departments. The programs are



the same in all the circles and the program that is being carried out in one circle is being carried out in twelve other circles. This year the programs are of a miscellaneous character; last year *The Gospel in Latin Lands* was the text-book studied. The Neighborhood Circles have indeed proved their usefulness; many ladies attend them who never attended a missionary meeting at the church. The members of each circle in a very short time became very warm and interested friends. By meeting in the homes there is less restraint and very nearly everyone is willing to have a part in the program. Some of the circles have had sales which were conducted sometimes in a home and at other times in the ladies' parlor of the church. Last Christmas six of the circles conducted a very successful sale at the church and at Easter the remaining circles are planning to have one equally successful.

Six times during the year the Neighborhood Circles have a union meeting at the church. When a meeting is to be addressed by a missionary or some outside speaker all the circles are invited to meet at the church. These meetings are much better attended than before the formation of the Neighborhood Circles. Whatever degree of success has been attained by the Neighborhood Circles is due in a great measure to Mrs. Drew, supplemented by the efforts of all the members of the circles. It is hoped that the efforts of one Woman's Association in solving the problem of interesting women in missions and missionary meetings may prove helpful to others who are trying to do the same work.

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## THE PERSONAL EFFORT

GO AFTER YOUR ONE WOMAN. And when you have won her go after the next. Make it a very personal matter. Make her feel your interest in her welfare as well as in the work. Be so in earnest and so sure of your own belief in and love for it that she will partake of your enthusiasm. Be tactful and loving, but withal patient. Never be discouraged, never weary of the work. Be a friend indeed to the friend you are striving to enlist. Go after her and take her to the meeting. Introduce her to the other members and give her every attention that will help her to feel at home and add to her understanding of the work. If she is a reader, give her literature, but be wise in the choosing of it.

When an extra effort is made by your society, do your share. When the Field Secretary comes for a special meeting, be ready to help. She will need just such help as you can give.

In addition to this individual work and that of the Committee on Membership which every society should have, there are numerous plans for united service for increasing the membership. Among them are special seasons, such as the Easter Self-denial Week, the Thank-offering meeting, the Jubilee rallies and stated times for union campaigns.

In all of your plans let there be a determined spirit and much of earnest prayer, alone, and with your co-workers. Win your member to the auxiliary by telling of the beauty of the work, its far reach, its helpfulness to you and to the Master's kingdom. Do not put the money requirements first. What agent would ever make good if he approached his customers as we approach the women we wish to win? Find your best point of contact and appeal to your woman through that.—*Lura V. Thompson in Missionary Tidings.*

## OUR BOOK TABLE

Our Book Table will be in charge of Mrs. Joseph Cook, a valued member of the editorial committee whose book reviews have already become well known to our readers. We hope from time to time to give under this department extracts from current books and magazines, while the Sidelights from Periodicals will as hitherto be furnished by Miss Frances V. Emerson.

*The Education of Women in China.* By Margaret E. Burton. Published by Fleming H. Revell Company. Pp. 232. Price, \$1.25 net.

Even before the surprises China has been giving the world in the last few months the title of this book would attract instant attention.

It seems almost incredible that there could be material enough on this subject to occupy 232 pages. The writer is the daughter of Prof. Ernest E. Burton of Chicago University, and visited China with her parents in the summer of 1909. She had every opportunity for collecting data in regard to the education of Chinese girls before 1842 down to the present opportunity and demands which is the subject of the closing chapter.

As the publishers say: "The work is probably the most thorough study of an important phase of the economic development of the world's most popular country that has appeared."

The book is dedicated: "To my mother and father in loving recognition of gifts too great for thanks." The sixteen illustrations are unhackneyed and particularly interesting.

Miss Burton quotes Isabella Bird Bishop as saying: "Of all Oriental women I love the Chinese women best; they have so much character and are so womanly." Mr. Swanson of Amoy says: "There is some backbone in Chinese men and several backbones in Chinese women. They have been the great force which has preserved the country." Mrs. S. L. Baldwin, who lived for years in Foochow, says: "There are no brainier women anywhere than the Chinese." This book is most attractively printed and is a distinct ornament and addition to any missionary library.

*The Revolt of Sundaramma.* By Maude Johnson Elmore. Published by Revell Company. Pp. 138. Price, \$1.

The writer of this book, a Baptist missionary, was one of the most eloquent and impassioned speakers of the Jubilee troupe.

The wrongs of the little Hindu maidens formed the burden of her story, and it is the story of one of these real Hindu girls in her native environment that is told in these pages.

The book has the endorsement of Mrs. Montgomery, the devoted leader of that band of women who swept across the continent speaking to great audiences in our chief cities. She speaks of this story as interpreting the life of "the women of India to the women of America by the simplest means; no argument, no oratory, just a plain photograph not even touched up!" The book is beautifully printed with marginal illustrations which do not repeat themselves as such illustrations are apt to, but they really interpret the text and make the typographical excellence of the book quite unique.

*The American Woman and Her Home.* By Mrs. Newell Dwight Hillis. Published by Revell. Pp. 186. Price, \$1.

As the president of the New York State Branch of the Woman's Board of Missions, as an able leader in the interdenominational movement initiated by the Jubilee, as possessing the double gift of compelling attention both by tongue and pen, we welcome any expression of Mrs. Hillis' in regard to the problems of the day. This discussion of the American Woman and Her Home is not unsympathetic with modern movements, but shows how in the church Christian women would find ample opportunity for all their culture and ability, while partnership with her husband in the home will result in the wife's growth in strength and capability, while the husband "will be held back from the spirit of mastery which unrestricted leadership develops."

Speaking of work in the church as contrasted with the demands of social life and the literary club, Mrs. Hillis says: "Service for others brings the highest kind of culture. Experience of service on missionary boards for

more than a dozen years, has demonstrated that even the routine work of Board meetings and the executive work of planning and carrying out programs are productive of higher ideals, nobler consecration and greater fidelity than come from the usual round of duties."

Mrs. Hillis attributes the success of the United Study of Missions to the growth in culture on the part of church women, and she affirms that "women were first trained and developed for concerted study and public speech in our churches." Certain it was that while *Soros's* was organized in March, 1868, the *New England Woman's Club* a month earlier, yet a month earlier than this, in January, 1868, the Woman's Board of Missions was organized in Boston.

A similar movement was inaugurated among the Christian women of other denominations, and from the Atlantic to the Pacific was formed this Woman's Club of world-wide interest, which has for its most stimulating watchword, "Life and Light for the women in non-Christian lands." This spring in Brooklyn Mrs. Hillis was chairman of a committee of the churches on the Heights to invite Mrs. Farmer, of Montclair, to give a course of six Lenten lectures on Comparative Religions, using Robert Speer's *Light of the World* as the basis of her lectures. Co-operation of the women of different denominations to unite in this invitation would hardly have been possible before the Jubilee, which reached its close and climax in New York in April, 1911. The spirit of unity emphasized by the Edinburgh Conference of 1910 has begun to work, and Christian women of all denominations who take a world-wide interest in the coming of Christ's kingdom, having had sufficient height of vision to look over denominational hedges, will more and more find that co-operation means increased efficiency, and joy in fellowship.

*A Way of Honor* and other *College Sermons*. By Henry Kingman, D.D. Published by Revell Company. Pp. 210.

Original and deeply spiritual and searching, these sermons were preached in Claremont, Cal., where half the audience was composed of Pomona college students.

*Blue Sky*. The Life of Harriet Caswell-Broad. By Joseph Bourne Clark, D.D. Published by the Pilgrim Press. Pp. 238. Price, \$1.

Dr. Clark has chosen a felicitous title for the life of his sister, Mrs. Caswell-Broad.

As he explains in a brief foreword this was one of several names bestowed on Mrs. Broad by her loyal and loving Indians, and was the one she



preferred above all others. Another name her beloved Iroquois gave her was less poetic but characteristic and doubtless necessary in her dealings with the impassive red man, "She pushes us."

Even to those of us who knew Mrs. Broad this story of her life is a surprise. How she came to choose the life of a missionary is not known to her closest friends, but her work began among the Iroquois Indians as soon as she left school and she was commissioned to this work by the American Board. She has told the story, full of picturesque incident and uncomplaining self-sacrifice, in a book issued by the Pilgrim Press in 1892 and called, *Our Life among the Iroquois Indians*.

Dr. Clark has drawn several strategic passages from this recital to enrich his biographical sketch. With such a wealth of material at his command it is surprising that the biographer could have told the whole story of a life so fruitful, omitted nothing of importance, and yet have kept the recital within less than 250 pages. Nothing so inspires one to live well as an inspiring life. What one woman has done other women can do.

There is a marginal reference in the Old Testament which says, "The Spirit of the Lord clothed Himself with Gideon."

So we see in the Acts of modern Apostles that God clothes himself with this or that elect soul sufficiently emptied of self, to be used by the Divine Power to do his will. On reading the story of this consecrated life one feels that the spirit of the Lord clothed himself with our friend who went two years ago to dwell with the Master whom she loved and served.

G. H. C.

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**A Religious Congress** In the Japan *Mission News* of February 15, 1912, in Japan. Ex-President Kozaki of the Doshisha sets forth the vice minister's plan for a Religious Congress. A meeting is to be called in the near future to have a mutual conference and understanding between the government and responsible heads of such religious bodies as Buddhistic, Shintoistic, as well as Christian.

The Home Minister will appear in person, and make an address to the effect that the three great religions must work together for upholding public morals and good customs of the country, mutually co-operating, both among themselves and with the government.

What the government intends to do, is to show respect to all religions, and to call the attention of the public to the importance of religious instruction in all matters concerning morals and social customs.

Mr. Kozaki thinks that while there will be no direct visible result the public recognition of the importance of religious instruction, hitherto almost

ignored by the state, will be emphasized by this congress. Hitherto religion has been regarded as a sort of superstition, but now these views are to be changed, and all religions are to be treated with more respect than before. As to the status of Christianity, it will receive public recognition and will no longer be treated as the religion of a foreign country.

Mr. Kozaki believes that great interest will be awakened among the Japanese concerning religious matters and especially in regard to Christianity, and in this way evangelistic work will be promoted.

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Opponents of foreign missions are deriving scant comfort from recent books of travel which cover missionary fields. Professor Ross praised the *The Missionary* Chinese missionary very highly in his recent book on *and Civilization*. China, *The Changing Chinese*, and now comes another traveler, Prof. Joseph King Goodrich, and in the course of a work to be published immediately, *Africa of To-day* (McClurg), he gives the missionary the credit for whatever of real enlightenment has reached the African native. Mr. Goodrich treats the missionary problem historically, shows the part played by England and America, particularly in the carrying of good tidings to the native; points out the opposition of the missionaries to the slave trade and later abuses of the natives and concludes his survey in these suggestive words: "Sometimes it is the trader who is the absolute pioneer, in which case the later effort of the missionary is likely to be harder—and so it was in most of Africa. But there was no satisfactory evidence of the breaking away of darkness until there came those who brought the message from God."—*The Boston Herald*.

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## SIDELIGHTS FROM PERIODICALS

CHINA.—"Can the Chinese Republic Endure?" *North American Review*, April. "Fifty Centuries of Chinese Civilization," *Methodist Review*, March and April. "Needs of the New Era in China," *International Review of Missions*, April. "China as a Republic," *World's Work*, April.

JAPAN.—"The Famous Gardens of Kyoto," *Century*, April.

INDIA.—"Missions and Government in India," and "Native View of India's Evangelization," *Missionary Review*, April. "Net Results of the King's Indian Tour," *Fortnightly Review*, March. "Unity and Co-operation in the Indian Mission Field," *International Review of Missions*, April.

CEYLON.—“Adam’s Second Eden,” with sixty illustrations. *National Geographical Magazine*, February.

MEXICO.—“The Passing of a Dictator,” *Harper’s*, April.

UNITED STUDY COURSE.—“Heights and Depths of Hinduism,” *Missionary Review*, April. “Vital Forces of Christianity and Islam,” *International Review of Missions*, April.

Articles of general interest are, “Medical Experiences on the Afghan Frontiers,” “Henry G. Appenzeller of Korea,” “John Talbot Gracey,” *Missionary Review*, April.

F. V. E

## WOMAN’S BOARD OF MISSIONS

Receipts from February 18 to March 18, 1912

MISS SARAH LOUISE DAY, Treasurer.

E. M., 200; In Memoriam, 1, 201 00

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*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Hallowell, Aux., 10; Portland, Lunch at Branch Meet., 34.52; High St. Ch., Aux., 3.27; State St. Ch., Aux., 17.05; Windham Hill, Ch., 5; York, C. E. Soc., 10. *Jubilee*, Gifts, 50, 129 84

Total, 179 84

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### VERMONT.

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### MASSACHUSETTS.

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Aux. (50 of wh. to const. L. M.’s Miss Melissa M. MacIlroy, Mrs. Albert L. Thompson), 62.50; Melrose, Aux., 15; Winchester, Second Ch., Miss. Soc., 15, 138 50

*Barnstable Association.*—Miss Carrie E. Mitchell, Treas., South Dennis. Yarmouth, Aux., 10 00

*Berkshire Branch.*—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Hinsdale, Aux., 20.96; Pittsfield, South Ch., Aux., 43.39, Less expenses, 1.93, 62 42

*Essex South Branch.*—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Essex, C. E. Soc., 25; Lynn, Central Ch., Aux., 25; Lynnfield, Second Ch., Aux., 10, 60 00

*Franklin County Branch.*—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Buckland, Aux., 1.07; Prim. S. S., 2.68; Conway, Aux., 6 25; Greenfield, Second Ch., Aux., 14; Northfield, Aux., 17.40; Orange, Aux., 11.35; Whately, Benev. Soc., 10, 62 75

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 152; Northampton, Edwards Ch., Aux., 30.73; Gordon Hall Band, 8, 190 73

*Middlesex Branch.*—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Hudson, Aux. (25 of wh. to const. L. M. Mrs. S. Jennie Bailey), 30; Wellesley, Wellesley College, Y. W. C. A., 225, 255 00

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*North Middlesex Branch.*—Miss Julia S. Conant, Treas., Littleton. Common. Boxborough, Mrs. F. H. Viets, 5; Fitchburg, C. C. Ch., The Priscillas, 44; Littleton, Aux., 8, 57 00

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314 27

**Springfield Branch.**—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chester, First Ch., 10; Holyoke, Second Ch., Aux., Th. Off., 101.12; South Hadley Falls, Aux. (25 of wh. to const. L. M. Mrs. H. G. Smith), 35; Springfield, Hope Ch., Aux., 32, South Ch., Aux., 5,

183 12

**Suffolk Branch.**—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Off. at Ann. Meet., 64.67; Off. at Y. L. Ann. Meet., 26.75; Allston, Aux., 1.69; Auburndale, Aux., 30; Boston, Mt. Vernon Ch., Aux., 13, Old South Ch., Aux., 64; Brookline, Leyden Ch., 52.80, Mrs. George A. Hall, 200; Dorchester, Second Ch., Y. L. Soc., 50; Franklin, Y. L. Soc., 10; Hyde Park, Jr. C. E. Soc., 5; Medfield, Second Ch., Aux., 15; Needham, Aux., 20; Newton Highlands, Aux., 13.52; Roxbury, Imm. Walnut Ave. Ch., S. S., 25; Somerville, Winter Hill Ch., Dau. of Cov., 60 *Jubilee*, Everett, First Ch., Mrs. C. L. Baldwin, 5,

656 23

**Worcester Co. Branch.**—Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Blackstone, C. E. Soc., 2.50; Hardwick, Perry Memorial Miss. Soc., 1; Hubbardston, C. E. Soc., 1.65; Oakham, Mrs. M. T. F. Rugg, 5; Templeton, Trinitarian Ch., C. E. Soc., 5; Upton, Aux., 50 cts.; Worcester, Central Ch., Woman's Assoc., 118, Greendale People's Ch., C. E. Soc., 2, Piedmont Ch., Golden Key Club, 10,

145 65

Total, 2,290 17

## LEGACY.

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1,000 00

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**Rhode Island Branch.**—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Central Falls, Jr. Aux., 30; Chepachet, S. S., 2; Pawtucket, Pawtucket Ch., Prim. Dept. S. S., 10; Providence, Academy Ave. Ch., Miss Club, 3, Beneficent Ch., Women's Guild, 10, Plymouth Ch., Prim. Dept. S. S., 3.11, Union Ch., C. R., 15; Slatersville, Aux., 18.50. *Jubilee*, Pawtucket, Mrs. Charles P. Foote, 2,

93 61

## CONNECTICUT.

**Friend,**

**Eastern Connecticut Branch.**—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Bozrah, C. E. Soc., 2; Chaplin, C. E. Soc., 2; Franklin, Aux., 10; New London, First Ch., Aux., 10, Second Ch., Ladies' Guild, 20; Pomfret, Searchlight Club, 4; Salem, C. E. Soc., 5; Scotland, C. E. Soc., 2; Woodstock, Pansy Jr. Aux., 15,

70 00

**Hartford Branch.**—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillier Fund, 52.50; Bristol, Aux., 15; Hartford, Asylum Hill Ch., Aux., 76, Center Ch., Explorers'

Club, 25, Farmington Ave. Ch., Aux., 20.25, Plymouth Ch., C. E. Soc., 1; Keusington, C. E. Soc., 1; Mansfield Center, S. S., Prim. Cl., 2; New Britain, South Ch., W. F. M. S., 18.78, S. S., Prim. Dept., 5; Terryville, Y. L. M. C., 5; Vernon Center, Aux. (to const. L. M. Mrs. R. R. Barrows), 25; Windsor Locks, Aux., 245,

951 53

**New Haven Branch.**—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friends, 222.59; Bridgeport, Olivet Ch. (prev. contri. const. L. M. Mrs. Andrew Tait, Mrs. William F. Tait); Centerbrook, S. S., Miss Hubbard's Cl., 1 *Jubilee*, Mrs. H. P. Beach, 5; Miss A. M. Hanchett, 2; Miss E. Landfar, 5; Miss S. Landfar, 5; Miss Laura A. Milford, 2; Morris, S. S., 10,

252 59

**New London.**—Mrs. J. N. Harris,

500 00

Total, 1,774 12

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**Philadelphia Branch.**—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J., D. C., Washington, First Ch., Miss Club, 100, Mt. Pleasant Ch., Aux. (to const. L. M. Mrs. Emma Cleveland, Mrs. Addie Powers Farrington, Miss Bessie O. Sensus), 75; N. J., Glen Ridge, Aux., 50; Newark, First Ch., Aux., 20; River Edge, Aux., 10; *Pa.*, Guy's Mills, Aux., 2; Philadelphia, Central Ch., Y. L. M. S., 3.54, Pearl Seekers, 7.82; Williamsport, Aux., 7; Wilkesbarre, Puritan Ch., Mrs. E. J. Davis' S. S. Cl., 2.50. Less expenses, 30 48,

247 38

## GEORGIA.

**Atlanta.**—*Jubilee*, Cong'l Ch., Ladies' Union,

168 50

## FLORIDA.

**W. H. M. U.**—Miss Alice E. Guild, Treas., Winter Park. Lake Helen, Aux.,

10 00

## COLORADO.

**Denver.**—Mrs. George Soule,

10 00

## HAWAII.

**Honolulu.**—Mr. Warren B. Craw,

40 00

Donations, \$4,534 96  
Buildings, 633 51  
Work of 1912, 205 00  
Specials, 26 00  
Legacies, 1,000 00

Total, \$6,399 47

## TOTAL FROM OCT. 18, 1911 TO MARCH 18, 1912.

Donations, \$35,338 68  
Buildings, 3,737 29  
Work of 1912, 4,737 14  
Specials, 839 72  
Legacies, 4,035 50

Total, \$48,688 33

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